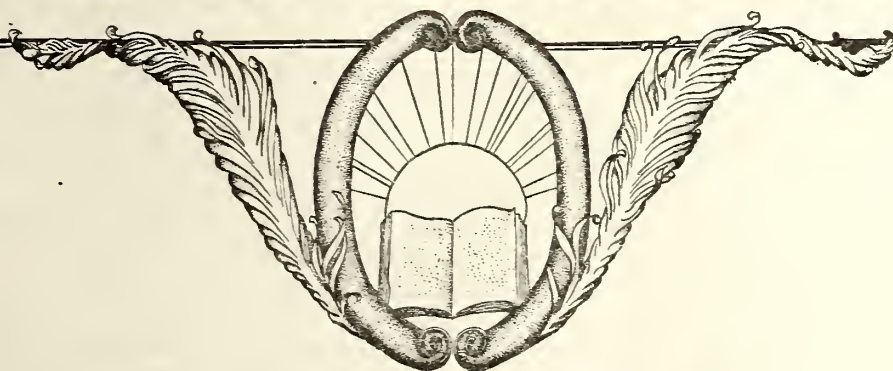


The Christian Sun

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J. O. Atkinson, Editor.

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No. 32.

PROVIDENCE.

An end to disappointment, sorrow, longing,
That have been ours within this little life.
No more shall these have power to harm us ever.
Beyond us lies the end of toil and strife.

Stretch out thy hand and grasp the infinite meaning
That ever lives tho' mystery veils our eyes.
Tho' sorely tried our faith shall rise triumphant
From out the wreck that in our pathway lies—

Wreck of our glorious hopes, and dreams and visions,
That once were ours when life looked fair and bright.
Faith we must have if we would gain the triumph
Over the trials that turn life's day to night.

If we but wait until the dawn appeareth,
'Tis hard, this pause in our life's darkened hour,
But it must pass. Be patient through the suffering.
At last love triumphs over sorrow's power.

Then all the glories that are veiled shall teach us
The meaning of the anguish that we bore,
At last the stone be rolled from hearts now knowing
That light and love shall reign forevermore.

To you, dear one, we raise our thankful voices
For the fight won through the long years of pain.
By your example may we be made perfect,
When at God's throne we see thy face again,

No more thy patient sorrow stamped upon it,
But glorified through suffering of the past.
O, God, give us grace to the end to follow,
Worthy to meet Him at Thy side at last.

—Aline Chester White.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

GOD OUR REFUGE.

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into midst of the sea. Psa. 46:1, 2,

The lesson for Sunday August 11 is one teaching the realm and sweep of Christ's power. The sea hears His voice and is still. The winds catch His voice and grow calm. The disciples observe His commands and are astounded at the relief and safety they bring. A mad man heeds his summons and becomes sane. Devils grow restive under His rebuke and flee away. Winds, waves, men and demons, are powerless in His presence, and all alike obey His words and fall under the sway of his will. Let the ship in which our Savior sailed this troubled sea represent the church. Let the troubled sea, the howling winds, the raging tempest represent the world,—the world with its woe and wickedness, the world with its doubts and dreads and disease and death, its threats, its upheavals, its dangers and its pitfalls. Let the disciples who were with Christ in the ship represent the church membership of today. Let the young man of the Gessarenes represent the young men of today torn with temptations, beset with evil, possessed of demons. The ship can never go down as long as the Savior is aboard. Come persecution, heresy, slander, skepticism, higher criticism, infidelity: but as long as Christ is in the ship it will never sink. He is our refuge, ever, and always. It matters not how terrible and threatening the storm, how lowering the cloud, how destructive the tempest if Christ is on the ship it will not sink.

So likewise of the Church. As long as it contains the spirit of Christ, gives Him place and prestige and a pillow there the church is safe; it cannot go down. The gates of hell cannot prevail against.

And so of every storm-swept and tempest tossed life. Christ Jesus is a refuge in time of storm, a great rock in a weary land. He restores us to sanity and saves us in danger.

BANKRUPT THE SALOONS.

Governor West of Oregon comes out in favor of a law to make the saloons of his State provide for all the wrecks they cause. The wrecked and ruined bodies, minds, homes which the saloons have wrought are to be charged up to the saloons, and they are to be taxed sufficiently

to support them. True, when a railroad has a wreck it must pay the damages. So of other business and corporation. But such a law in regard to the saloons would bankrupt every one of them. They could not begin to maintain the impoverished lives and homes they have brought about. This is their business—to produce wrecks and poverty and tears and ruin and misery. To tax them to support the wrecks they produce will put them all out of business. Still such a tax would be eminently just and fitting.

HOME COMING DAY.

Pleasant Grove church, Halifax county, Virginia, had a Home Coming Day Saturday, August 3. The service was unique, inspiring and exceedingly suggestive. The church has a membership, all in all, of 278. Many of that number had not answered a roll call of their church in ten years, some had never heard their names called, since the day they were enrolled. Many lived miles away and very, very seldom ever came to their home church.

Now on Home Coming Day all these were invited and urged to come back. Personal letters were sent to all members at a distance urging them in the name of their church to come back. Then about two weeks prior to the event, neat and attractive invitations, with a picture of their church were sent to every member. With this went also a printed program of the proposed exercises. Besides the announcement of the occasion and a picture of the church the invitation was in the following words:

Dearly Beloved:

You are cordially and urgently invited to be present at your church on Saturday, August 3, 1912. This is "Home Coming Day," and we want every member to come home on this day, answer when the roll is called, and make glad the hearts of friends, brethren and sisters. *If you cannot possibly come*, write a few lines and let the Secretary or some one read it for you. Come, and let us enjoy the great and good day together. Come; your church remembers you; it wants now a visit from you and to be remembered by you. Please make a special effort to be present and receive and give again the glad hand of welcome. Beseeking your presence,

Fraternally yours,

Signed by pastor and secretary for the church.

Accompanying this was the following program:

10:30 A. M.

Song Service

Doxology—Congregation standing
Psalm 84. Read in concert
Invocation—all standing—Rev. J. W. Wellons.

Hymn 769

Welcome Words by Deacon D. S. Farmer.
Response by Rev. W. S. Long, D. D.

Song....."When the Roll is Called up Yonder"

Roll Call and Response

Deacons' Report and Business Session
Quartette....."Will the Circle be Unbroken?"

Communion—Rev. J. W. Wellons

Hymn....."There is a Fountain," etc.
Benediction

Dinner—Everybody invited

AFTERNOON—2:30

Song Service

Duet....."Wonderful Peace"

Invocation

Sermon

Hymn....."Blest be the Tie"

Consecration Service

Psalm 150—In concert

Song....."God be with you till we meet again"

Benediction

It was indeed a great, a glad and a good day. Pleasant Grove has a magnificent building which seats nearly five hundred. It was estimated that with chairs in the aisles and people standing in the rear of the auditorium, not much more than half the multitude that gathered could get in the house. When the church roll was called 166 answered in person, and 14 by letter, to their names. Many members were on the outside and could not gain admittance to answer to their names.

We have not witnessed a more solemn and appropriate and helpful church service than this. Members a long way off and seldom attending were made to feel that they had a church home, and members close by often present rejoiced to see their fellow-members answering the roll call and communing with them whom they had not seen in years.

The words of welcome by Deacon D. S. Farmer were well chosen, appropriate to the occasion, and fittingly bespoke the spirit of Christian fellowship that every one present felt. Both Dr. W. S. Long, and Rev. J. W. Wellons had been pastors of the church, the one before and during the Civil War, the other soon after, and their words were tender, affectionate and brought to the older members many fond and happy recollections.

So agreeable, wholesome and happy was this service that we would advise all churches to plan and to observe once a year at least a Home Coming Day. It is worth while.

THE ORPHNAGE.

It will be learned with genuine and wide spread regret that Rev. J. L. Foster, "Uncle Jim," because of failing health and strength feels it imperative for him to retire from the Orphanage work. For some time he has been feeling and fearing this, and at the June meeting of the Board asked to be relieved. The Board, reluctant to give him up, insisted on his remaining and offered help by dividing the work. But on last Friday, 2nd inst, the Board was called in special session, and after going over the situation the following was adopted:

"Whereas the physical condition of Rev. J. L. Foster makes it imperative for him to retire from the work of the Orphanage as Superintendent and whereas, at his own request the Board of Trustees in special session grants his request, to be relieved of the work, it is hereby mutually agreed that his relation as Superintendent of the Orphanage shall be terminated on December 1st, 1912, and that his successor in office shall take charge at that time. It is further agreed that this action is mutually harmonious and is done in the best of good will and fellowship." Signed by the Board and by Rev. J. L. Foster. The Board also expressed its thanks and appreciation for the great work Bro. and Sister Foster have done in bringing the Orphanage to its present status of success and efficiency and expressed its regret at their having to retire from the work. And readers of the Sun everywhere will join us in that regret, for Bro. Foster has been actively identified with the Orphanage idea and movement from its inception, and has given it his best energies and most consecrated service. He has literally wrecked his strength in carrying this great burden for charity and the church. His physicians advised that to save himself for further usefulness and service it was imperative for him to retire, at the earliest possible date, from this great task.

The Board deemed it wise to divide the work for the future. To that end Rev. E. M. Carter of Chipley, Ga., was elected Superintendent to reside in the Orphanage and give especial concern to the financial care and supervision of the work: Miss Louise Williams was elected matron, and Mr. W. B. Woodard of R. F. D. 3 Harrisonburgh, Va. was chosen manager of the farm. These were all especially recommended for the features of the work they are to undertake. Bro. Carter has not yet signified his acceptance, sufficient time for consideration of so important a step not having intervened since his election, but it is believed that his qualifications for the work will not allow him to decline this

call to duty and to service for his church.

Miss Williams has been Matron since June, was once Matron for the young women in Elon College, is a teacher of several years experience and a woman of great intelligence, energy, and consecration. Mr. Woodard who is to manage the farm comes to us from the Valley of Virginia, is a successful farmer, was available for our work now because only recently his home and belongings were destroyed by fire, and is recommended as an energetic man, a man of push and prudence, a wise planter and a Christian gentleman in every particular.

The Board hopes that this arrangement will carry on to even greater usefulness and efficiency the great and good work which Bro. Foster has so well begun and brought thus far. There is no more important interest or enterprise amongst us than our Orphanage, a work dear to the heart of us all, and one that all want to see prosper and succeed. To that end all friends of the church everywhere will labor and watch and hope and pray.

A PRAISEWORTHY APPEAL.

We have not seen anywhere given a finer exposition of the negro's duty to himself, his family, and his race than the following leaflet sent out as an appeal by an organization of negroes:

"1. We must get right with God and make our religion practical. Less noise and feeling and more quiet, wholesome, everyday living.

"2. We must be honest, truthful, and reliable.

"3. We must keep our bodies clean.

"4. We must keep our homes clean.

"5. We must keep our yards clean—back and front.

"6. We must stop hanging over the gate and out of the window.

"7. We must behave ourselves better on the streets and in public carriers, and stop talking so much and so loud.

"8. We must make the word 'negro' a synonym for honesty, cleanliness, intelligence, industry, and righteousness by doing with our might what our hands find to do.

"9. We must be loyal and helpful to our race by encouraging all worthy efforts put forth for its uplift.

"10. We must respect our women, educate our children, and stay out of the saloon and dives. Where we have the franchise we must vote for men who are opposed to the saloon."

If this appeal shall be heeded wonderful progress may be expected among this class of our citizens where progress is needed, and in this endeavor all good

white people, as well as colored, will be found pulling together.

EDITORIAL COMMENT.**Promises.**

"The people who never make promises never break them," chants a sagacious(?) contemporary. Of course they do not. Who said they did? People who never plant never reap; people who never build houses never have a fire, nor a cyclone to destroy them; people who never ride on a train, an automobile, or a vehicle never get in a wreck; people who never speak, never say anything to offend anybody; people who never walk, ride, nor run never fall down to hurt their noses; people who raise no pork never lose any hogs from the cholera; people who never have any farm or gardens never suffer from drought, nor from hail storms; people who never learn anything never suffer from having to buy books or subscribe for papers; and people who live on rice and roots and milk never suffer from indigestion; and people who never live in houses never have to go to the expense and trouble of paying rent, taking out insurance, or cleaning up.

Now wouldn't this be a world to live in sure enough if no one ever made promises. Suppose Columbus had never made any promises, and suppose George Washington had never made any, nor Andrew Jackson, nor Abraham Lincoln, nor Robert E. Lee? Suppose our sagacious contemporary had made no promises, not even one to send his paper to subscribers six months hence when already the subscription price has been collected for a year? Why, beloved, about the next best thing in this world is a good, faithful, sincere promise; and the very best thing is the will, the honesty and the integrity to carry out that promise after it has been made. This world in which we live goes forward day by day on a promise, and God himself deals with us daily on promises; and yet there be men in the world who are silly and senseless and simple enough to say, "I never make a promise." May the good and gracious Lord pity them for reflecting upon Him and His world in such manner as that.

Lorimer.

Finally the United States Senate, by the safe vote of 55 to 28, asked Mr. Lorimer of Illinois to vacate. Now that gentleman's record in the Senate must be wiped out and be as if he had never been a member. The fight was a long and bitter one. But the clamor of the people for his retirement was so loud and continuous that it had to be heard and heeded.

Continued on page six.

ALABAMA LETTER.

Due to unavoidable causes the Sunday-school convention of the Alabama Conference did not meet on the 17th of last month as was planned. I am informed, however, by the Chairman of the Executive Committee that an effort will be made to hold the Convention early in the fall. There is probably no more important factor of the church than the Sunday-school and, by all means, the Convention ought to be held yet.

The several pastors of the Conference are now busily engaged in revival meetings and will be for the next month or more.

Our revival services were held at Pleasant Grove last week. Rev. C. W. Carter was present two days and preached some soul-stirring sermons. The remainder of the preaching was done by the pastor, this writer. The meetings were well attended, especially at night. The church was greatly revived and strengthened. At the close of the meeting eight members were received.

The protracted services at New Hope were not held this week on account of the serious illness of the pastor, Rev. G. D. Hunt's baby. For quite a number of years the revival at this place has been held on the fourth Sunday in July. The church and community regretted very much not being able to conduct the meeting at the usual time, at the same time many hearts are in full sympathy with Bro. Hunt and family in their severe affliction. We learn, however, that the baby's condition is more hopeful. May the Lord restore the little one back to health.

This week evangelistic meetings have been held at Bethany, Rock Stand and Noon Day whose pastors are Revs. C. W. Carter, J. D. Dollar and J. H. Hughes respectively. We have learned nothing as to results. We trust, however, that each church has enjoyed a gracious revival.

Special evangelistic services will begin in Wadley the second Sunday instant. This is to be a union meeting, in which the four churches of the town will participate. We count ourselves fortunate indeed in having procured the services of Rev. H. W. Elder, Richland, Ga., for this meeting. We are praying for a mighty awakening in the town. Doubtless the Lord has a great blessing in store for us.

G. O. Lankford.

Wadley, Ala., Aug. 2, 1912.

ASHEVILLE LETTER.

The quest of health under some conditions is long and tedious, but health is a sufficient recompense. My stay in Asheville has been much longer than I thought for when leaving home. The

battle for health has been like that between the forces of Joshua and the Amalekites in Rephidim, first one side seemed to have the better and then the other; but slowly the tide seems to have turned in the favor of health.

I had an examination by the specialist again July 25 and received some encouragement. He said that while I had a very slow case, there had been decided improvement, both in my physical and pulmonary condition. He also gave me the longest for and glad information that under proper climatic conditions I might take up light parish work by October. The proper climate would, according to him, be here in the mountains of Western North Carolina or in the West around Colorado, New Mexico or Arizona. I am not sure that our denomination is represented in any of these places except in Colorado, so I cannot say now what course I shall pursue. My plan, however, for the present, is to remain in Asheville for another year and continue the "cure" during that time. So many make the mistake of leaving the cure and taking up work too early. Should I ultimately have to take work in new territory, the Good Shepherd will open the way.

The breaking away from my dear friends and pleasant field in Berkley Ward, Norfolk, Va., was hard when I had to leave; but when I found that I could not return there, at least for some years, the resignation I felt due them at once caused me no little pain and spiritual sorrow. The people there were good to me. The fellowship had grown so close that to sever it was like breaking heart strings. I shall ever love them and remember their co-operation in the Master's service. May the Good Shepherd send them an under-shepherd who will patiently lead them over the hills of time where there shall be one fold and one Shepherd.

We are now house-keeping with some friends from Portsmouth, Va. The Misses Mary and Margaret Brothers, of Suffolk, who are members of Dr. Staley's church, are with us, also Mr. A. C. Wicker, of Sanford, N. C., and Mr. Robt. Fogle, of Baltimore, Md. We have a small colony taking the cure together. It helps to keep us from getting lonely and homesick. Among the pleasant and old time friends to visit us since coming here are Drs. J. P. Barrett, P. H. Fleming, W. C. Wicker, and Rev. J. W. Patton; also Mr. Thos. Franks, a graduate of Elon, and others I cannot now recall, all of whom we were glad to see and felt much encouraged by their Christian interest. I would like to thank the

many friends who have written us sympathetic letters and wish for them the blessings of health.

I am so glad that we can now have a "Publishing House". We have needed it so long. Our people must read more and know more of our great cause. This institution will be one of the greatest impulses we can give them both to write for our cause and to read what is written. Much welcome to this cause of progress! Long live its weal for good! May God lead us into ever broadening fields of service!

M. L. Bryant.

July 7, 1912.

WINCHESTER LETTER.

The Virginia Valley Central Christian conference will meet with the church at Linville August 15-17 followed by preaching services on Sunday. We are fortunate this year in securing a number of prominent speakers. Dr. J. F. Burnett, Secretary of the American Christian Convention, will be present to advise along all lines of the work. We hope to have him make an address on the Home Mission work of our church. Dr. W. A. Harper, President of Elon College, will make an address on education. Dr. Warren H. Dennison, a member of the Mission Board of the American Christian Convention and pastor of the Memorial Temple, Norfolk, Va., will address the conference on Foreign Missions and also on the work of Woman's Mission Boards. Rev. S. L. Baugher of Portland, Ind., expects to be present and we hope to have with us Rev. J. L. Foster, representing the Christian Orphanage. The Linville community is well able to take care of all who come, and we hope to have a large attendance and a progressive and inspiring conference.

One phase of our work that needs special attention at this session is, the Home Mission work of our conference. In endeavoring to supply all our weak churches with service, we have exhausted our Home Mission funds. The amount received from the churches and the Conference Missionary Association this year will not be sufficient to meet the demands, unless the membership of the latter is materially increased. If a number of individuals and more of our churches and Sunday Schools would take membership in the association, it would mean a great deal to us just now. Out of 1800 church members only 18 have taken membership in the association, and only eight churches, one Christian Endeavor and two Sunday School classes have taken memberships; yet, with these few members, the association made it possible to have another minister in the conference

during the past year and to give service to several churches that otherwise would have been without a pastor. I hope that all our people will see the need of maintaining these churches and will rally to the support of the work. The membership fee for men is \$5.00 per year, women \$2.50, churches, Sunday Schools etc. either. We need twenty-five new members this year.

The following subscriptions have been received for the Winchester church:

Previously reported	\$113.75
Rev. & Mrs. H. R. Clem.....	\$5.00
Rev W. L. Wells.....	5.00
Jno. H Park	5.00
Roy A Larriek	5.00
Albert L. Larriek.....	1.25
J. E. Eaton	5.00
A. C. Oates	5.00
H. G. Brill	5.00
Rev. Alfred R. Heath	5.00
Rev. S. McNeely	5.00
Total	\$460.00

Receipts:

Reported	\$5,717.01
Rev. W. R. Brodt	1.00
W. R. Sellars	1.00
Roy A. Larriek.....	1.00
Albert L. Larriek.....	.25
Smith Brill	1.00
Fleming & Heltzel	.25

Total

\$5,721.51

We are thankful for all these subscriptions and contributions.

W. T. Walters.

ELON COLLEGE LETTER.

A False Impression Corrected.

For five weeks the Christian Sun carried this item: "In another column appears the annual announcement of the Agricultural and Mechanical College. The College is doing a splendid work for the industries of the State. Its graduates are in demand at good salaries and are found in all walks of industrial life. Young men who desire to fit themselves for useful and remunerative service cannot do better than inform themselves about this College."

After our versatile and genial and gracious editor wrote his exquisite editorial two weeks ago in regard to Elora and printed on his front page the fac-simile reproduction of the fine testimonial given Elon by the talented Karl Lehmann, I assumed the courage to ask the doctor if he really thought the paragraph quoted above was in accord with his well-known advocacy of religious and Christian education. His reply was that he did not know the thing was in the paper and a card was at once written to the office devil to keep that thing and everything else like it out of the Christian Sun henceforth and forever.

I fear however that some of our promising young people have seen that seemingly unqualified endorsement by our church paper of this institution and that their faith in the Sun's good sense may lead them astray in the most vital issue of youth, education. Consequently I venture to set forth in brief manner *why young men who desire to fit themselves for useful and remunerative service can do better than attend the Agricultural and Mechanical College of this or any other state.*

To begin with, these schools are not properly Colleges. A college is not a special school, but a seat of higher learning where the object is to bring youth into intimate association with the ideals of conduct and life that have made civilization possible and whose inculcation will assure the upward progress of the race. To use the word College of any sort of technical school is to do violence to language, and it would not be done but with the express purpose of misleading the people, who have an idea that the name constitutes the thing. You do not find the great technical schools, those that can rely on their output to justify their bid for public confidence, misappropriating a name that they are not entitled to wear. They call themselves schools or institutes, as the Sheffield Scientific School of New Haven, the Massachusetts Institute of Technology of Boston, etc., etc. I would have the young man ambitious for education to know that going to an Agricultural and Mechanical College is not going to College, but to the technical school.

In the second place, a young man is not ready for the technical school until he has laid his educational foundation solid and enduring, and this can be done only in the real, true College. To begin to specialize before the foundation of life is laid in the College course is to stand a pyramid on its apex, to begin the roof of the house before the first brick is laid. There are no short-cuts to life-preparation, tho' many would find them. There is but one way to prepare thoroughly for life and that is to be educated. You can get training at the special, technical school, but you do not get education there. You need training all right, but you need education first. You can train a dog, but you can't educate him. A man is too divine a creation to stop with training.

In the third place, the real thing in education is character-development and the real thing in character is its Christian favor. Anybody who knows anything at all knows that the State schools do not train in Christian character. The influence of religion is a side-issue with them, and many of their teachers are ungodly men and women, who sow the deadly seed of

skepticism and infidelity in precious hearts. The claim is held forth that the Y. M. C. A. is always represented in these schools. But that does not mean that Christian character will be developed there. I have been in some of these State institution Y. M. C. A.'s., not so long ago either. And what were the fellows frequenting it doing? Reading their Bible, studying their Sunday school lesson, talking over religious themes? Not on your life. But instead there was cigarette smoke in abundance, pool playing in superabundance, vile language, cards, and all in the name of religion!

If it ever gets to the point where a young man cannot do better than go to such an institution, under whatever name, our country is doomed; for the salvation of our country is not in its factories nor its industries, but in its Christian manhood and womanhood, and this the Church College aims to foster and develop, and do, *because it is a State school.*

Will all who have the matter of education at heart read and ponder these facts before coming to a decision?

W. A. Harper.

HEALTH OR TUBERCULOSIS?

Tuberculosis is largely a personal matter. You can let your physical vitality drop to such a low ebb that the wonder is that many more of us do not get the disease, or we can obey the laws of health and build up such a vigorous constitution, with enormous reserve energy, that it takes Father Time himself to bring us down. Why tuberculosis? When a man once gets physically "down and out" and knows what it means to merely drag around from morning till night, he can not enjoy life. He can not do his work well, and he is a burden to himself, his family, and associates. He would be wise to take a little time off and attend to himself, to lead the simple life, cut out that which is bringing him down, and to get back his health and vitality, and be a man again, rather than fill an early consumptive's grave.

"Health is wealth" is a trite maxim, the truth of which every one appreciates best after having suffered from disease. Indeed, health is a most priceless treasure. When deprived of it, we are willing to exchange for it everything else we possess; yet when well, we squander it ruthlessly, regardless of consequences.

As a rule, lying on the side is the best position for sleeping. Which side is a matter of indifference, unless a meal has been taken within two or three hours, in which case the right side is preferable.

NOTES AND PERSONALS.

—Our national flag, since July 4, bears 48 stars. Prior to that date there were 46. The last two represent the new States of Arizona and New Mexico.

—Rev. L. I. Cox, pastor, assisted by Rev. J. F. Morgan, reports a great and glorious revival at Apples Chapel last week. Congregations ranged from 500 to more than a thousand and there was deep interest, a real religious revival, and ten united with the church.

—In a personal letter to the editor Dr. P. H. Fleming of Greenville, Ohio writes, "Eighty-three members have been received into church fellowship thus far during this Conference year. Nineteen were baptized yesterday, July 20. I expect to close my work here August 25th and will likely start South on the following day." Bro. Fleming will be gladly welcome back to the South and High Point and Ashboro may count themselves fortunate indeed that they are to have the presence and service of this good and able man.

—The editor was with Pastor J. W. Holt in a delightful series of meetings at Union Ridge, Alamance, Co., N. C. till Thursday P. M. of last week. The church was much revived, the congregations were large and attentive, there were many consecrations and conversions, and fourteen united with the church. The people of Union are fond of their pastor who is giving them great and acceptable service and the relationship they sustain to each other is beautiful, and blessed. It was indeed a privilege and a pleasure to labor with them and to share this delightful fellowship.

—The Board of Publications was in session at Elon College last Friday. Subscriptions to the amount of \$6,000. were reported in hand and it was voted to have the charter for the Southern Christian Publishing Company registered, as it had already been examined and approved, by the Secretary of State of North Carolina. This charter provides that when \$5,000. of the capital stock shall have been subscribed work may begin. So it is contemplated that, within a few days a call for half the \$5,000 shall be issued and the work of erecting the Publishing House shall commence. It is now hoped to have the House established, the machinery installed and ready for operation beginning Jan. 1, 1913.

—His many friends will learn with joy that Deacon R. D. Thompson, Halifax Co., Va., who was taken quite ill at the recent session of the Young People's Convention of the North Carolina and Virginia Conference at Monticello is now improved and seemingly on the road to recovery. Deacon Thompson, Superintendent

of Pleasant Grove Sunday school, is a man who never shirks duty and though very unwell and not able for the journey, when he learned that his school would not be represented unless he went, disregarded his strength and followed his desire, with well nigh fatal results. For some days his life was well nigh despaired of, but he feels that the Lord has spared him for further usefulness and service and he now hopes to soon be back at his post of duty.

—Since we reached the \$5,000. mark in our canvass for subscriptions to the Southern Christian Publishing Company's stock we have not been able, because of the press of other duties, to continue this work aggressively; but here and there twenty more shares have been placed and the six thousand dollar mark has been passed. Some of this has been asked for and sent in by correspondence, the last share of this amount coming from a good brother out in Ohio and with it, by the way, a check for \$25.00, the first payment in cash we have received. When we can get to the work again we will give names and amounts of each subscriber. Meanwhile if others wish to have a part in this good and worthy undertaking let them write, either Rev. C. C. Peel or J. O. Atkinson. Bro. Peel is valiantly and effectually aiding in the work of taking subscriptions to this cause as he solicits renewals and subscribers of the Sun.

SUFFOLK LETTER.

Miss Mary Lou Pitt, Miss Ethel Clements, and Miss Linda Barnes delighted the Suffolk congregation in July with solos, duets, and trios. Besides this, they entertained enthusiastic groups in private homes while guests of friends. Miss Pitt was the guest of her aunt, Mrs. Crumpler, and Miss Clements and Miss Barnes, of Miss Nancy Dick. These gifted Elonites will always find welcome and responsive listeners in our congregation when they lead the heart in sweet praises.

By vote of the church conference July 3rd, I am now near Franklinton for my summer vacation.

I found my wife in bed with severe sciatic trouble and we can not tell how long she will be confined to her bed. She gets ease under the influence of medicine and that leaves us in doubt as to her real condition.

I enter a meeting with Rev. W. G. Clements tomorrow at Oak Level and, after one week, I hope to indulge the luxury of rest.

There has been the least rain in this section of the state this summer in the memory of the living and the crops are the poorest ever known. A little sign of rain is in the atmosphere and in the

sky and nothing would so refresh man and beast and add to the prospect for bread. Paul represents the husbandman as having long patience as he labors and waits for the rain and by that suggests how christian faith ought to wait upon God. Perhaps no line of human industry so perfectly illustrates the christian faith. No other worker waits so long for his pay as the husbandman. Other toilers get their pay by the day, week, or month; but the farmer gets his by months or the year. When he invests all in his crop and no rain moistens the furrow or blots out his honest tracks behind the plow, it tries his faith in God and the soil. But the farmer works and waits under the promise that there shall be seed for the sower and bread for the eater. When the floods drown his labors it is just as bad.

Dr. Atkinson was so lavish recently in his good adjectives laid upon Dr. J. E. Rawles, myself, and others that Wm. H. Jones, Jr., and Pretlow Holland were tempted to enter protest against personal discrimination in a matter of such invidious distinctions. Mr. Jones had just subscribed \$250 on Publishing Company Stock and I think the good editor has been entertained at dinner at the Holland residence, and yet, in sheer forgetfulness of such courtesies, these worthy friends were left out. I hooped the bare mention of an oversight so far-reaching in its application and results will enlarge the good Editor's flow of ink and good feelings. I would not have mentioned this serious matter, but knowing the exuberance of kindly feeling of Dr. Atkinson and the broad-mindedness of my two friends, and believing that this reference will heal all wounds and make peace, I have entered the field as a mutual friend. Let all the parties remember that "it is more blessed to give than to receive."

W. W. Staley.

Begun on page three.

ed. Mr. Lorimer went out finally because the moral sense of the American people was offended, and public opinion was aroused and said he must go. There was strong evidence that Lorimer was at Washington with the smell and taint of bribery and corruption upon him. This the people would not tolerate.

It has been worth all the time and treasure spent to oust this man from his high position. It has been an education to the country and resulted in the declaration that men who would bribe and corrupt, whatever virtues they might otherwise possess, are not needed in public life.

Mr. Lorimer was in many respects a worthy man. He had by brain, energy, and tireless effort risen from the humble walk of life to a position in the national Congress, and as a member of the House he had been able, efficient and conspicuous. But many virtues will not suffice to keep a wrong and a cankerous vice obscured. "Be sure your sins will find you out," says the Book, and though there be many righteous deeds, these will not cover nor obscure nor abolish the sins. Exit Lorimer. Your sins were too great, though your virtues were many, and you have been weighed and found wanting.

The Stranger at Church.

It is the duty, and should be the coveted privilege, of church members to greet each other at church with becoming courtesy and in a Christian spirit; but there are always those in the church who want to be petted and patted and pampered. They think you should make it a point to especially look them up and show them especial favors and attention. We find this in the Presbyterian Standard:

"A Charlotte pastor some time ago gave his flock a slight upbraiding for their coldness and lack of cordiality in welcoming new people into the church. One lady took it upon herself after services to speak to a strange woman who was seated beside her. Assured of a most cordial welcome and asked how long she had lived in Charlotte, the "strange" lady replied: "I've been living in Charlotte ten years and have been a member of this church all of that time." To a friend whom she had met outside the church the "strange" lady said that that was the first time in the ten years that she had been welcomed into the church except by the pastor.

Now what we want to know is, How many people had this "strange lady" spoken to and welcomed to the church and tried to make feel at home there? How much had she done to help in the Sunday school, the Ladies' Aid, the Missionary Society? Had not she been a strange lady all too long, and just hung on wanting to be carried, and not willing to do anything to help carry the work and burden of the church? Many are strangers at church because they are unwilling to carry and want to be carried.

ANOTHER POINT SUSTAINED.

Many hearts were no doubt moved by Rev. D. P. Barrett's touching appeal for help for the Porto Rico field when because of lack of funds, the Missionary Board was compelled to order the services of Brother Pedro Roman discontinued. It seems that his was a most important

field and one that had yielded most satisfactory results. The Mission Board was loath to give him up yet they were powerless to do otherwise in the face of lack of funds.

But God moved upon some of His servants, who were responsive to His leading and the following cheering words are taken from "The Christian Missionary of July" "When it became known that the work must cease some of the brethren in the south became interested and a few days ago we received from Rev. J. W. Harrell, Portsmouth, Va., a postal card telling us to at once take Brother Rowan back on the force of mission workers, and that he and his church would undertake the responsibility of providing salary for the remainder of the year."

Now, if the Portsmouth people care, through faith in God, support a worker on the field, how great a work might some of our other churches do which have their houses of worship paid for, if they only had the interest and concern. The Portsmouth church, as we all know, is a Home Mission point and yet the sense of their own needs has not deadened them to the needs of others. Their example might be imitated to good advantage by others. It is indeed sad that any of the few mission points that we occupy should have to be abandoned because of lack of loyalty on the part of our people.

And just here the Woman's Society can play a good part in creating loyalty. It is the Society's mission to cultivate a missionary spirit to encourage the church in missionary effort, to spread missionary knowledge, and to secure contributions for missions. If the society lives up to this, every church will of its own accord be doing something worth while for missions.

THE SPIRITUAL LIFE.

That familiar saying, "There are two sides to everything," applies to life as well as other things. Life has two sides: the human and the spiritual, and both are essential. But the spiritual is the one that lives on after the human has passed away. So how much more important is the spiritual? Would the human side of life mean much to us without the spiritual?

It is the spiritual life that takes us beyond the animal world and gives us high and noble thoughts. It is the thing that causes us to love our neighbor as ourself, to forgive a wrong, to be charitable to a fault, to help the needy and suffering and to comfort the distressed and dying.

God is a spirit and we can only worship him in spirit. The spiritual life is the only one that can give true worship.

It is only through the spiritual side of life that we can understand our trials and afflictions and can bear our sorrows.

The spiritual life is like the human, it has to be tested and strengthened. The spiritual life to grow more perfect and become beautiful and that the world may behold its beauty, needs training, nurture, and tender care. We must be careful with our language, to keep it pure and clean and with our thoughts, for clean, beautiful thoughts keep the heart pure and out of a pure heart comes that perfect spiritual life. We all remember the promise in the Beatitudes, "Blessed are the pure in heart: for they shall see God."

The spiritual life does not develop in the party rooms, in the balls, or in any of the places of vanity, but develops from church going, singing spiritual songs and on the knees at the feet of Jesus pleading for forgiveness of sins, and after this is obtained then by living according to the fifteenth Psalm, and the first chapter or all the book of James.

How could the saints and martyrs of the Bible have endured the persecutions that were heaped upon them had it not been for the spiritual life in them? Think of Moses bringing the children of Israel from bondage. It would have been impossible for him to have undertaken such an arduous task without the spiritual guidance and aid. It was the spiritual life that caused Paul and Silas to pray and sing praises unto the Lord and through this came their miraculous delivery.

How could John on the Isle of Patmos have given us the Book of Revelation but for the Spirit within him? How could Stephen have borne his persecutions or have done the wonders and miracles but for the Spirit within him, and how could he have prayed for his persecutors when he was being stoned to death had he not been filled with the Spirit?

There are numbers of other Bible characters that might be cited, but we have today the works of the home and foreign missionaries which exemplify great types of the spiritual life. The self-sacrificing preacher, the earnest laity of the church, the patient sufferer, the loving mother, the kind and patient father are all types of the spiritual life.

But the last, the greatest, the most typifying of all, the one for each of us to hold ever before us, is the spiritual life of Christ, His death on the cross and the triumph of the Spirit over death and the grave.

[By Miss Fleming Parker, Roanoke, Ala., before District Meeting at Rock Springs, Ala., and published by request of that body.]

Sunday Schools and Christian Endeavor.

This department under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,

CHARLES A. HINES, Editor and Cor. Sec.,

Greensboro, N. C

THE EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION AND MISSIONS.

Even a casual observer would have been inspired with the stress placed upon Missions during the recent session of the E. Va. Sunday School Convention. The body met with the Portsmouth people, and they have a church which is a more convincing argument for Home Mission work than much eloquence. The atmosphere in which the body met for was conclusive of missionary feeling and enthusiasm.

The evening of the first day was given to the discussion of this vital topic, Dr. W. H. Dennison speaking on "The Key to the Missionary Problem" and Rev. J. W. Harrell on "The Material at Hand for Teaching Missions in the Sunday School." On the second day at 12 o'clock there was a Missionary Conference in charge of the Woman's Board of the Conference. The interest in this work was evinced by the large number present at this Conference. Mrs. W. D. Harward had a paper on "Mission Study, Why? and How?" Rev. J. W. Harrell gave an address on "About Lessons for Children's Missionary Societies," and exhibited some objects for fixing the thoughts on the minds of the children. Mrs. C. H. Rowland read a paper on "The Model Woman's Missionary Society."

Following the noon hour, Mrs. W. H. Dennison made a very interesting address and exhibited quite a collection of Japanese articles and curiosities. Mrs. Dennison is personally acquainted with all of our missionaries in Japan, having had all of them in her home. They, at different times have sent her articles of interest from their field until she has this most interesting and instructive collection. On the last day of the Convention Rev. J. W. Harrell made "An Appeal for Missions" setting forth the needs and showing the opportunity before us. Besides all this, there was an exhibit in one of the Sunday school rooms, of scenes and pictures of life in our foreign fields, Japan and Porto Rico, and of Missionary literature. This was in charge of Miss Turpin and Mrs. Dennison and proved to be very instructive and helpful. The Convention, as it has been accustomed to do,

took ten memberships in the Missionary Association of the Conference. Eleven additional ones were secured on the floor from individuals, making twenty-one in all.

To our minds, this combining of the missionary feature with the Sunday school work is a most encouraging sign for the advancement of the cause of Missions and shows an upward mark in the Sunday school we come in touch with the child, and if missionary facts and principles can be implanted in his mind and heart, they are being placed in the most fertile soil with which we have to do. There is a great opportunity before the Sunday school teacher of awakening an interest and creating a zeal for Missions in the young hearts and minds, which come under his instructions. This fact carries with it the great responsibility of prepared to discharge this obligation. With the material at hand there is no reason why every teacher may not acquire a knowledge of mission facts, fields and figures.

NOTES ON C. E. TOPIC, AUG. 18.

Subject—*"Christian Tact."* John 4:1-30

The manner of approach usually determines the impression one man will have on another. If you approach him as a friend, he will usually accept you as such, and *vice versa*. There have been preachers who for awhile attracted crowds by abusing those out of the church but they have never turned men from their sins. You may search the Christ life from start to finish and you will find it a life of patience. In the time of his trial and sentence, he had compassion upon his accusers and condemners, and from his lips fall the words, "Father, forgive them, for they know not what they do."

It is sometimes difficult to deal gently and patiently with men in the church who fail to respond to the call of duty, or men out of the church who are obstinate in their opposition. But no victory was ever won by abuse or criticism. The words that carry conviction must be spoken in gentleness and love. Christianity should be considerate of the opinions of others. We have heard men say others were not Christians in times of warm dis-

cussion over some immaterial matter. The scathing denunciations by some of people who engage in questionable things is wholly disproportionate to the offense.

It has been well said "Talent is something, but tact is everything."

Paul's was a rich and successful life, largely because he was so tactful. You remember his words, "I am made all things to all men, that I might by all means save some." He approached men in a friendly spirit, along the line of their interests. He entered into their thoughts, and through his ministrations many were not "almost," but fully persuaded to follow his Master.

There are indeed "Many men of many minds," but not so of hearts. The heart of one man is like that of another. The approach is not always the same to the hearts of men, but the deep channels of human emotions are not far apart. "One touch of nature makes the whole world kin." To reach a man appeal to his manhood, and woman may be touched by a call to the virtuous qualities inherent in her.

From the Pens of Others

A friend will sometimes be firm with his friend. He will sometimes even speak harshly. But one knows it is for his good. They are well meant. But have a care for the enemies; they lie in wait for you.

The counsel of friend to friend is sweet. It heals the wounds we get out in the world. When one's friend opens up his heart to him in the day of his trouble, it is like the opening of valuable cases of ointment and perfume.

Friendship is a strong tie. It is often stronger than blood-relationship. The old friend of one family—a friend who has advised one's father—will often stand fast when kin forsake. Jesus is a friend. His tie is the strongest.

In its derivation tact has reference to the idea of touch. When we speak of a musician's touch we mean a good deal. Human souls are instruments which in most cases will yield sweet music if handled rightly. The Christian may become adept in handling the souls of his fellows for their betterment, if he will but exercise his talent of tact.

Christian tact is that quality which restrains us from the thoughtless jibe, the unnecessary argument, the angry retort, and helps us on all occasions to respect the rights of others, to be silent rather than condemn, to condemn if possible, always having in mind the wishes of our Savior and His love for all mankind.

What oil is to machinery tact is to our daily life, making the events of the common hours move along quietly and

smoothly, and lessening the friction incident upon human intercourse. If we are tactful, we leave unsaid useless criticism and leave undone unkind acts.

Tact cannot be put on with the dress suit and laid aside in the daily life. Neither in its highest form is it the result of education. It is the normal attitude of the person that lives much in the presence of God. It is the result of looking long and deeply into the wonderful lay of love.

Christian Endeavor Principles.

1. We believe in having spiritual people for spiritual work.

2. We hold that spiritual life must be evidenced by open confession and by active service.

3. We consider the training of the young for such service a matter of paramount importance.

4. We cling to the idea of denominational loyalty combined with interdenominational fellowship.

* * *

The second of our fundamental principles is that this life must be manifested, firstly by open confession and secondly by active service. This open confession will take many forms—participation in the weekly meetings, suitable and heartfelt responses at the consecration meetings, the repetition of the pledge, personal testimony in the home, in the workshop, in the open air. But whatever its form, it will have but one aim—the glorifying of the Master, the open acknowledgment of our allegiance to Him.

That much-abused and greatly misunderstood clause in the pledge known as "the participation clause" will assume a fresh importance when we view it in this light. We do not "take some part, aside from singing, in every meeting" for self-glorification, or even solely for the edification of our fellow members, but in order that we may again and again witness to our loyalty to Jesus Christ, and our desire to be used by Him. The mere act of rising, even if words utterly fail us, is an act of personal testimony that has a distinct value both for the individual member and for the society as a whole. And it is possible to overestimate the beneficial effects of witness borne for our Master in the course of aggressive evangelistic work, and in close personal dealing with others.

But we want both "golden bells and pomegranates"—music and fruitfulness in our lives, and he who really loves his Lord will never rest content in mere talk—there will be active service. Not great deeds, perhaps, but acts of love and pity and tenderness. Actions speak louder than words, and the world is much more likely to believe in our testimony if it is accompanied and supported by deeds that correspond.—F. J. Horsfield.

DARDEN-OBERRY BIBLE CLASS.

The Darden-Oberry Bible Class of Holly Neck Christian Church, Nansemond Co., Va., was organized the third Sunday in Sept., 1910, with twenty-nine charter members. The motto is "Phurah," a Hebrew word meaning a **branch**, or that which grows and bears fruit. The name is taken from two deceased deacons of ante-bellum days, noted for their christian character and devotion to the Sunday school. The membership quickly ran up to 115. The special method used was as follows: A large advertisement on a blackboard was hung on the wall in front of the class:

"Wanted!!

100 Members for the Darden-Oberry Bible Class by the 3rd Sunday in July.

The entire congregation of the church was divided into districts, ten, I think, and all the names of those not attending were given to some one of the membership committee in each district. The goal set above was attained and personal solicitation did it. The class now numbers 95, a young men's Baraca having branched from it.

The chief work of the class so far has been in increasing the membership of the school. It has a \$10.00 membership in the Christian Missionary Association, and helps the school in purchasing literature and in its annual contribution to the S. S. Convention. It holds a special service each year known as the "Darden-Oberry Class Day", the main feature of which is one or more addresses on practical S. S. work, and very helpful. The special needs of the class are more regular attendance, better study of the lessons, and a separate room for its meetings.

N. G. N.

THE WESTERN CAROLINA CONVENTION.

The Young People's Convention of the Western North Carolina Conference was in session July 26, 27, 28 with Pleasant Hill Church near Liberty N. C. Rev. J. E. Morgan was reelected president and Prof. R. I. Cox Secretary.

The annual sermon was preached by the president. The discourse was a masterful one and was beyond a doubt the key-note to the live and progressive spirit that prevailed throughout the session. Among the speakers were: Dr. W. A. Harper, Prof. W. P. Lawrence, Dr. T. C. Amick, Rev. B. J. Earp, Rev. H. F. Wolfe, Prof. R. C. Cox, Capt. J. A. Turrentine, Mr. L. W. Fogleman, Rev. L. I. Cor, and Mr. John R. Foster. These men had speeches worth while and filled their places on the program in a most becoming way.

Dr. J. O. Atkinson failed to reach the Convention on account of a funeral. But Dr. W. A. Harper, President of Elon College filled his place on the program at the 11 o'clock hour Sunday by delivering to the Convention a lay sermon from: "Lessons from the woman at the well." The Doctor was at his best and treated his subject in a most masterful manner.

Reports on every line of the work showed marked and marvelous growth. More schools were represented than ever before and we predict the time soon to come when this Convention will be on the banner list.

The entertainment given by the good people of the community was all that anyone could ask. We did not consume as much ice as the delegates of the Eastern Carolina Convention, but to drink water from deep wells and clear springs fresh and free, to share with our friends in consuming, their delicious fruits, to join them around their loaded tables was indeed a fountain and a feast, the people in the community of Pleasant Hill Church are active, progressive, and entertaining.

The next session meets with the Ramseur church, Ramseur, N. C.

Carl B. Riddle.

Elon College, N. C.

TREASURER COX'S REPORT.

Since my last report I have received the following amounts for the Young People's Convention work:

N. C. & Va. Y. P. Conv. for 1911	\$10.00
Va. Valley Central Y. P. Conv.....	5.00
L. I. Cox	5.00
C. A. Hines	2.50
Jr. C. E. Elon.....	1.00
J. A. Wagoner	1.00
Blanks sold by A. W. Andes, Sec.....	24
Total	\$24.74
L. I. Cox, Treas.	

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"THE CARPENTER OF NAZARETH."

By Rev. Lawrence L. Cohen.

History tells us that while St. Paul was living as a lad in the great city of Tarsus, toiling at tent-making and studying the endless rules and traditions of the rabbis, there was another Jewish boy about his age in the village of Nazareth cleaving wood and driving nails in the hot workshop of his father Joseph.

Jesus a carpenter! Aye, "in the scenes of busy labor, in the paths of anxious toil, and in the struggle for daily bread" he poured out on life's altar his childhood, his youth, his manhood, one by one, and thus gave undying dignity to manual labor and ennobled forever the sweat of honest toil. Jesus a carpenter! Aye, clothed in the humble garments of the working man, a simple woolen tunic, and a turban upon his head, he went about his work squaring beams, wielding the heavy ax and hatchet, and singing:

"They who tread the path of labor follow where my feet have trod;

They who work without complaining do the holy will of God.

Where the many toil together there am I among my own;

Where the tired workman sleepeth there am I with him alone."

Jesus a carpenter! Aye, in that shav- ing-strewn shed where the Son of God swung his ax, drove the wedge, or forced his rude saw through the plank, the teaching began that was to overrun the world. Indeed, this is the miracle of labor, "this is the solitary floweret out of the wonderful inclosed garden of thirty years, plucked precisely there where the swollen bud at a distinctive crisis bursts into flower."

Jesus a carpenter! Why not? Saul and David, so the Scriptures inform us, were both manual laborers; Elisha was taken from the plow to become the follower and successor of the mighty Elijah; Moses was a shepherd in the land of Midian; the prophet Amos was a herdsman and dresser of sycamore trees; Gideon was threshing wheat by the winepress when an angel of the Lord called him to a wider field of labor; and Nehemiah's task was bearer of the king's wine cup. And, besides this, is not the carpenter one of the most essential figures of civilized society? Why, by his agency the dark cave in which man for centuries crouched like a wild beast was transformed into a house in which his savage nature and uncouth manners could be refined into moral virtues; and a home created, around whose sacred fireside may be developed that social

fabrie of human society, which, charged through and through and impregnated in all its parts by the tender and gentle principle of holy love, will ultimately level the heart of the world.

Jesus a carpenter! What has not that word done for the human race? It has tended to console and sanctify the estate of poverty, to sweeten the duty of labor, and elevate the entire conception of manhood as of a condition in itself alone, and, apart from every advantageous circumstance, has its own grandeur and dignity in the sight of God. Jesus a carpenter! Aye, those large and sinewy hands accustomed to gripping the heavy ax or rude drawing knife "in the fullness of time," upon Mount Quarantania, throttled human selfishness, and with the strength of his brown and brawny arms lifted the moral order of the world out of darkness into the light of glorious obedience, framed through suffering service and undying example of consecrated toil, and on the cross symbolized forever the nobility of sacrifice and the dignity of pain.

Jesus a carpenter! Aye, he that "lifted with his pierced hands empires off their hinges and turned the stream of centuries out of its channels" could say in truth: "My father worketh hitherto, and I work." And who can say that he did not make his work a labor of love and crowd all manual toil with heaven? Who can deny that it was the plane of the Carpenter of Nazareth that has leveled the hearts of Christendom? Ah, His is the spirit that should inspire all work, temper every physical exertion, and permeate every manual effort of the race. Deep down in the human soul love should vibrate the springs of each endeavor, for Jesus says:

"Every task, however simple, sets the soul that does it free;

Every deed of love and mercy done to man is done to me."

Labor thus interpreted becomes the great schoolmaster of the race. It teaches man not only humility, but forbearance and rigid perseverance. Love then becomes the spice of all endeavor and joy, the fruit of all true industry. Says Ruskin: "Ask the laborer in the field, at the forge, or in the mine; ask the patient, delicate fingered artisan or the strong-armed fiery worker in bronze and in marble and with the colors of light, and none of these who are true workmen will ever tell you that they have found the law of heaven an unkind one, 'that in the sweat of their face they should eat bread, till they return to the ground'; nor that they ever found it an unrewarded obedience, if indeed it

was rendered faithfully to the command, 'Whatsoever thy hand findeth to do, do it with thy might.' "

Jesus a carpenter! Aye, the holiest, highest, and mightiest manhood thou, teach us to serve, inspire us with a vicarious principle. O, thou Master Workman,

"Who hast toiled

O'er bench and plane, thy garments soiled:

Shape in our hearts, in will, in mind,

That manhood by thyself designed,

That we may know, may feel, may see
That we are laborers with thee."

—Nashville Christian Advocate.

WINTER'S POISONS MAKE SPRING DISEASES.

Spring house cleaning in the home is no more necessary than spring cleaning in the human system. Poisons accumulate in the blood during the winter months and if allowed to remain are sure to produce diseases during the spring and summer. Uric acid, the chief of these poisons, is irritating to the delicate membranes of the kidneys, bladder and liver. It causes Bright's disease, inflammation of the bladder, dyspepsia, rheumatism, gout, and that peculiar condition of the blood known as "uric acid poisoning."

Harris Lithia Water, nature's wonderful prescription, eliminates the poisonous uric acid from the blood and prepares the entire system to enjoy the ruddy, vigorous health which springtime should bring. Remember that an ounce of prevention is worth a pound of cure. Better rid your system of the poisons which have accumulated during the winter, thereby avoiding danger and putting your system in first class condition for the summer season. Harris Lithia Water is for sale at leading drug stores in original bottles sealed and labeled "Harris Lithia Water." If you suffer from kidney or bladder disease, gravel, dyspepsia, rheumatism, gout, diabetes, or any uric acid disease ask your physician about Harris Lithia Water. Descriptive literature containing endorsements of leading physicians will be furnished free on request. Address: Harris Lithia Springs Co., Harris Springs, S. C.

THE WOMEN OF ANNAM.

In writing to the *Journal des Missions*, M. Bonnet, a colporter, thus describes the condition of women of Annam:

"The young girls; they are designated by a number in order of their birth. When married, they are known by the name of husband or son. They do the hardest of the work in the house and the field, and in the boats they do the rowing while the

husband holds the helm." When in his tours M. Bonnet invites the inhabitants of a village to hear the gospel story, the men come; the women remain at their work. Having never been objects of any attention, they do not imagine that the invitation is addressed to them.

Christianity, in all its lines of development, includes woman. The visits at the home in Bethany, the rest at Joseph's well, the cross of Calvary, and the sepulchre, evidence the desire of the Master to give woman a place of importance in the future of the world. The higher the civilization of the nation, the higher the advancement of woman; but, rather, reverse the order of the sentence, making it correct: The higher advancement of the women of the nation, the higher the civilization of the nation. Woman is not a nameless factor in the church of Christ. Establish the Sunday-school, put the New Testament in the hands of the children, with a knowledge of the alphabet, and the mothers of Annam will give a name to their baby girls.

Women of America, awake to your privilege; raise to your height the womanhood of un-Christian nations! Knowledge of their condition, prayer for their help, and consecration of your money will accomplish it.

Typhoid Fever.

A diagnosis of typhoid fever in the home should be a notification to the household of a possibly grave danger lurking about the home. Certainly the disease came from somewhere. The now all important and pressing question is, is there somewhere on the lot or in the neighborhood a still active source of the disease? Until that question is answered and the hidden foe is discovered and destroyed neither family nor attending physician should know any peace of mind. The danger to the household of the possibility of other cases developing is at least ten times greater than the danger of the disease of the sick person.

Write to your State Board of Health for a pamphlet on typhoid fever and instructions as to how to find your enemy and destroy him.

The second or third case of typhoid fever in a home occurring three weeks after the physician took charge of the first or primary cases raises the question as to whether the physician has performed his full duty in protecting that family against the disease, for the probability is that the second and third cases came from the same source as the first case, or was contracted by carelessness in the nursing of the first case. The attending physician's first duty is to find the source of disease and remove

Elon College,
N. C.

AUCTION.

10:30 O'clock
Saturday, Aug. 10.

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it; his third duty is to take care of his patient.

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Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

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Jos. Rabb Denton10
Wm. Allen Hunt15
Elizabeth Cook Hunt10
Wylie Gregory Mitchell .. .10
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Total \$1658.62

July 31, 1912.

My Dear Children,

See the nice letters this week! Let others come with theirs and let us have ten or twelve every week. One other cousin comes with her letter and dime. How gladly we welcome the new ones and you little folks who are already members must welcome them too by a corner full of good wishes every week.

We are so glad to have with us this week Miss Dora Edwards, who is on a visit to her old friends at the Orphanage. "Miss Dora" was once our House keeper, and seems like old times to have her here. Mrs. Goldston who with us once as Mrs. Kissell, assistant house-keeper and her little son, Joseph went home yesterday after a visit of three weeks to the Orphanage. Mrs. Goldston was a help to us while here, entering

into the work as of old, and rendering sewing and kitchen work.

Dollie Addie Bruce and Shirley Brooks have left the Orphanage to live with their mother in Raleigh. We shall ing to fill their places. Miss Williams, our Matron, who was called to Mercer, Tenn., about two weeks ago on account of the illness of her niece, has returned and is again at her post busy here and there as is the case with all who reside in our Home.

Do not forget, kind friends, to put one can aside when you are canning your fruit and vegetables for the Orphanage. Aunt Helen Winborn is the first to send a can. Hers is peaches and a jar of jelly. Thank you so much if you will do this for us. You will not miss one can, but what a help to 50 hungry mouths!

Radie Loyd, Jonesboro, N. C., sent last week a post card for all our little girls. They were very much pleased with them.

This letter from Rev. J. J. Douglas, coming from such a distance, expressing appreciation and sympathy does our hearts good. May God bless all who help with their means, sympathy, or prayers.

Lovingly,

Uncle Jim.

McRae, Ga., July 25, 1912.

Dear Uncle Jim: We want to get our our letters in on time this month. We are having a good time in spite of all this hot weather. We are enjoying melons and other good things to eat. The street hands are very interesting, too. We all stay well.

Enclosed find our love and dimes.

Fondly,

J. Newman Denton,
S. E. Denton, Jr.,
Jos. Rabb Denton.

"We all stay well" sounds good, children, and our little folks are well, too. I am glad to say. What a blessing is good health!

Franklinton, N. C.,

July 26, 1912.

Dear Uncle Jim:—

We would not have you think us indifferent about writing, for we are very interested and eager to save every penny to send "Uncle Jim", as we say. We have been sending our dues every five months, but if you prefer monthly letters and dues we will gladly write. We enclose twenty-five cents with love and best wishes. Fondly,

Elizabeth Cooke Hunt.
Wm. Allen Hunt,

We know you have been faithful little friends, and if you can, send your letters monthly.

Manson, N. C.,
July 29, 1912.

Dear Uncle Jim,

As there was not a single letter in the corner last week, I guess it's a good time for a new cousin to join. I am three and one half years old and I have a tiny little baby brother who will be two months old the first day of August.

What has become of the Cheatham children? They haven't written to the corner in ever so long.

Grandma gave me this dime to send. I spend all of mine for pepsi-cola.

I went to the Farmer's Union picnic last Thursday and I certainly enjoyed the Brunswick stew.

Wylie Gregory Mitchell.

We welcome you gladly, Wylie, and Grandma is so good to give you money for us. You must send us a small share of your money next month.

Henderson, N. C.,
July 25, 1912.

Dear Uncle Jim,

We are having such very hot dry weather it makes us cross. Helen seems to suffer from the heat more than any of us.

We have three rabbits, Bunnie, Buff, and Fluff. Miss Lilly Grissom gave them to us. Charles wishes every little orphan had a rabbit, too. Mama says if Uncle Jim feels toward Rabbits as she does he would not second the wish. We send twenty-five cents.

Lovingly,

Charles C. Newman, Jr.,
Hannah Clare Newman,
Helen Shivers Newman.

Three rabbits might do, children, but when it comes to 50, I guess we had better say No!

Asheboro, N. C.,
July 23, 1912.

Dear Uncle Jim,

I am sorry I have been so neglectful about writing you, but I will try to do better. I hope the children are enjoying their vacation. Am going to Jackson Springs next week for about ten days and I am expecting to have a big time. My cousin from Virginia is visiting me and we are having a grand time.

I went out to Rhodes' birthday party today; he gave us a good time and nice things to eat. We send you twenty-

five cents for the Orphanage. I will close with

Love to all from sister and myself,

Your little friends,

Catherine and Baird Moffitt.

A nice letter, Baird, and we are so glad to hear from you. Tell Rhodes to write to the Corner.

Cynthiana, Ind.,

July 29, 1912.

Rev. J. L. Foster,

Elon College, N. C.

My Dear Brother Foster:—

I am interested in the gracious and blessed work you and your good wife are doing for orphan children. It appeals to me as one of our most worthy benevolences; for we know the Master's words, "Inasmuch as ye did it unto one of the least of these . . . ye did it unto me." I have never had the privilege of visiting the Orphanage and am familiar with the work being done only through the columns of the "Herald" but I am sure you are doing a **great** work. Go on. Do not be discouraged. Strengthen yourself in God to do God's work. I say this because your work may, like the work of the pastor, look unpromising, but I am sure that no work undertaken in the Lord's name and for his sake can ever fail.

I enclose you a small check from money set apart to the Lord's work, to encourage your heart and to be used by you as seems best. I hope to send more later. (Check \$5.00.)

Very sincerely yours,

J. J. Douglass.

ELON COLLEGE NOTES.

The many friends of Mr. R. P. Coble, who graduated here three years ago, will be glad to know of the recent promotion that has come to him in his election as Road engineer of Lee County. This county has recently voted to raise a large sum of money in the form of a bond-issue for improving its public highways and Mr. Coble has been chosen to see that it is properly spent. He may be counted upon to attend to that.

Rev. H. E. Rountree, Waverly, Va., passed through the town Saturday afternoon on his way to Berea Christian church, where he is this week to assist Rev. J. V. Knight in a series of evangelistic services. Brother Rountree was expected to arrive Friday evening, but a funeral prevented his coming at that time. Rev. J. F. Morgan took his place that night and though it was the first night of the regular service, there were five conversions.

Mr. Earl Dameron, Burlington, N. C., who is to be chief engineer of the College Power Station, arrived on August 2 to begin his work of overhauling and renovating the plant preparatory to the opening. A new floor has been placed in the engine room, the old one having decayed to the point of unsafety.

Uncle Wellons has gone to Pleasant Grove and Virgilina churches this week to attend the revival services in progress there. He is a favorite with these congregations as in many other places.

Brick-laying on the new Graded School Building began on Monday and on the same day brick-making for the new Dormitory and Gymnasium. The work on the Dining Hall of the West Dormitory is fast approaching completion.

The Orphanage Board of Trustees met in called session here on Friday and discussed matters of weight with reference to that institution of the Church. All the Board were present except Major Elijah Moffitt.

The Publication Board of the Southern Christian Convention also met here Friday, with all members present except Rev. W. T. Walters, and decided to locate the Publishing House here and to begin work on it at once. The building will not be located on the north of the campus near the College Power Station as had been at first contemplated, but adjoining the Elon Banking and Trust Company, where it will be on the railroad and so have the advantage of that feature in the way of advertising its business. The Bank was anxious to have the building there and made the Board a liberal offer which they felt constrained to accept. Dr. Atkinson was the recipient of many compliments from his fellows on the Board for the large success he has had in raising the money to launch the House.

Mrs. M. A. Atkinson and children are at home after a protracted visit to relatives and friends in Raleigh and Wake County. Mrs. Atkinson took treatment from a specialist, Dr. Z. M. Cayne, while she was in Raleigh, and feels much improved in health.

Mrs. Wilson and Miss Florence Wilson are at home from a month's mountaineering in and around Blowing Rock. They sing its praises loud and long.

Mrs. Harper was called to the bedside of her sister, Mrs. M. L. Holton, in North Alamance, on Friday.

Miss Rosa Quinly, Greenville, N. C., came here last week to open a summer school for children of the primary and intermediate grades, and here is hoping that the venture will succeed.

Dr. Atkinson assisted Rev. J. W. Holt

in a series of revival services at Union Ridge Church last week. There were fourteen additions to the Church and many professions and reclamations. Uncle Wellons attended the services two days.

The Consolidated Realty Co. will sell 22 building lots to the highest bidder here on the tenth instant. The lots are just outside the corporate limits and North of the Macadam Road.

Rev. H. Scholz has been several days the past week assisting Aunt Helen Winborn to move her furniture to Wake County, where she will board for an indefinite time with her sister, Mrs. Sorrell. We hate to have Aunt Helen leave our town, and shall hope to have her a resident here again.

The Farmer's Institute for Western Alamance County will convene here Saturday the 17th instant. There will also be a Woman's Institute in connection with it. It bids fair to be largely attended and practical.

The list of applications continues to grow. Our friends are at work for us, and that means success. No institution can grow without friends. And it must have active friends, and that is the beauty of Elon's friends. Hardly a mail fails to bring tidings of some loyal friend who is at work on some prospective student. We are confidently expecting to have a large and satisfactory opening, due to the efforts of Elon's many, active supporters and helpers in the various centres of our influence.

Dr. and Mrs. Newman attended the 50th anniversary of the marriage of Brother and Sister J. H. Clendenin in Graham this week. It was a jolly occasion. May they live long to enjoy their friends and to be a joy to them!

Dr. and Mrs. Amick are at home after a pleasant month's visit to relatives and friends in South Alamance and Randolph.
W. A. H.

All the medicines in creation are not worth a farthing to a man who is constantly and habitually violating the laws of his own nature.

One may purify the blood more in a single day by breathing pure air than by taking sarsaparilla or any other blood purifier a year.

Sanitary intelligence and a high typhoid fever death rate can not exist in the same town. What is the typhoid death rate of your town as compared with the average or standard typhoid death rate? The answer to this question means municipal cleanliness or municipal dirt.

DIED.**Murnan.**

Mrs. Annie L. Murnan died at her home Winchester, Va., July the 12th at the age of 51 years. She had for many years been a member of the Methodist Episcopal Church South and lived a consistent Christian life. The funeral services were conducted from her late home by the writer and the remains laid to rest in Mount Hebron Cemetery.

She is survived by six sons, one brother and two sisters.

May the Lord comfort them in their loss.
W. T. Walters.

Graham.

Our work here is moving along nicely. We have recently put in new carpet, and have lighted our church with electric lights. For these improvements we are very thankful. We began our revival meeting here on July 10, and closed July 18th. Rev. J. Lee Johnson assisted us, doing nearly all the preaching. He is a plain and forceful gospel preacher, and our people enjoyed his messages very much. We shall be glad to hear him again. The Lord gave us a great meeting. There were sixteen or seventeen confessions, and fourteen accessions to the church. For all these blessings we give God the praise. We have asplendid people here, and we desire the prayers of the brotherhood in our behalf, that we may fill well our mission, and have the smile of God's approval upon our work.

J. F. Morgan, Pastor.

Hand.

Mrs. Susan Hand was born July 20, 1828, and died July 21, 1912, being eighty-four years, and one day old at the time God called her away. "Aunt Susan" lived not only to a remarkable age, but her life was remarkable in that the greater portion of her days were spent in the service of her Lord. At a very early age she gave God her heart and her life to the church, to which she remained faithful to the end. Hers was a quiet, unassuming life, though always in her place until impaired health no longer permitted her to attend church, a thing that had delighted her heart through the years. Her place will be hard to fill.

While true to her church, the real strength of her character and the goodness and greatness of her heart were more clearly seen in her home life. To her family she was thoroughly devoted, ever performing her duty without a murmur or complaint, laboring for their comfort rather than her own. Neither was this devotion to her family selfish. She was a friend to all

whom she knew. Indeed she gave her life in unselfish service to those whose lives she touched.

Besides her husband and two daughters who mourn are a host of relatives and friends who sorrow today because Aunt Susan is gone, yet we know she is in heaven.

Funeral by the writer, assisted by Rev. G. D. Hunt.

G. O. Lankford.

Hook.

Deacon Robert C. Hook was born in Hampshire county, W. Va., September the 10th, 1864, and died in Winchester, Va., July the 12th, 1912, aged 47 years and ten months. The deceased joined at Opon Chapel in early life. Later he removed his membership to the Timber Mountain mission point, where he took an active part in the organization and maintenance of the work. He kept his membership with this congregation until his death. He removed his family to Winchester a few years ago in order to give them better educational advantages. Shortly after coming here, he became interested in organizing and building a Christian Church in Winchester, and when the work was started, he served on the Building Committee as its treasurer and was one of the most liberal contributors to the enterprise. His earnest, straightforward life won the esteem and admiration of all with whom he came in contact. Death held no fear for him, for, like Paul, it meant going to be with Christ.

The funeral services were conducted by the writer, assisted by Rev. H. R. Garland of Piney Grove, Maryland, from the Winchester Christian church and the remains laid to rest in Mount Hebron cemetery, Winchester, Va.

He is survived by his widow, who was formerly Miss Sarah McDonald, five sons, Alonza L., Walter C., Robert M., Paul G., and Kenneth B. Hook; three daughters, Misses Eula M., Hazel L. and Iva V. Hook. He also left four brothers, Edgar L., John W., Marvin and Mack Hook, and one sister, Mrs. John W. Pease. His mother, Mrs. Katherine Hook, also survives him. May the Lord richly bless and comfort the bereaved.

W. T. Walters.

Bowden.

At her home near Zuni, Isle of Wight Co., Va., July 17th, 1912 Mrs. Martha J. Bowden, beloved wife of Bro. James M. Bowden, aged 59 years, eleven months, and two days. She died very suddenly taken sick one night and died the next morning. She was a true and faithful member of Mt. Carmel Christian church

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and, will be greatly missed in her church, community and home. She was a devoted wife, a loving mother, and a true and faithful friend, she leaves a devoted husband and seven loving and obedient children, four sons, R. T., J. A., J. R., and W. E. Bowden, three daughters, Mrs. R. L. Stringfield of Newport News Va., Mrs. L. M. Byrd of Portsmouth Va. and Mrs. M. F. Harris of Isle of Wight Co., Va., eight grand children, one sister and many friends. Her funeral service was conducted by her pastor at her church and her remains, were laid to rest in the church cemetery.

The Lord be with and comfort the bereaved ones.

H. H. B.

Andrews.

Myrtie May Andrews, daughter of Jno. B. Andrews, of Wakefield, died July 28th 1912. She was eighteen years, eight months and six days old, having been born Nov. 22 1894. The funeral services were conducted at Spring Hill church this afternoon (29th) by the writer assisted by Rev. C. C. Jones. The remains were interred in Spring Hill cemetery.

She leaves to mourn their loss, her father, a step-mother, one sister, Cora Lee, one brother, Murdock, and six half-brothers and sisters: Virginia, William, Lillian, Brucia, Stella and Rebecca. Her mother, who was Miss Rosa White, sister to J. T. White, deacon and treasurer of Spring Hill church, passed into her reward Nov. 22nd 1896.

Myrtie was converted during the annual revival meeting at Spring Hill in the year 1905. In the year 1906 she united with the Waverly Christian church where her membership remained till God took her away and wrote in the Lamb's Book of life. Her last words were "Papa, I'm so happy." This was the key note to her life. She was all cheer and sunshine. During her five days of illness, in which she suffered untold agonies, she prayed much. From early life, she was a great believer in prayer and it did not fail her in the last hour to make her happy.

In early childhood she suffered an abscess on the head. Since that time she has never been relieved from its effects, suffering constantly from deafness and periodically intense agonies in the head till at last tubercular Meningitis set her free in her eternal reward.

Sh was a popular girl wherever known. A large concourse of friends assembled at the funeral to pay their last tribute of love.

H. E. Rountree, Pastor.

DIGESTIBLES.

Pineapple has been regarded as an indigestible food and it is when the pulp is swallowed. The juice alone contains the medicinal quality and this should not be sweetened, but slightly salted. This juice has a digestive principle, much like pepsin. In diphtheritic sore throat and croup, it acts quickly and most favorably, the powerful and penetrating acid serving to dissolve the false membrane to the great relief of the patient.

Beets help to make new, good blood and should be eaten raw for this purpose and served as a salad with oil and lemon juice.

Celery is strong in medicinal effect, helpful in nervousness, nervous dyspepsia, rheumatism and neuralgia. It should be chewed until the juices are extracted, and none of the pulp should be swallowed. The green leaves and the roots boiled make an excellent soup for the purpose mentioned.

Lettuce cools the system, and is good for sleeplessness, and it should be eaten green. When it is white, it has been bleached and much of its medicinal quality is taken from it.

Carrots are excellent for the blood, for asthma and nervousness. They should be eaten raw, finely chopped and served as a salad with lettuce and dressing.

Tomatoes are good for the liver, acting directly upon that organ. They should be eaten raw when used as a medicine. Heat destroys the vegetable calomel in them. The skin should never be eaten.

Spinach, dandelion and asparagus are all good for the kidneys. Asparagus should be used only in Spring and Summer.

The onion is the king of vegetable medicines. It is excellent for nervousness, sleeplessness and as a binding to sore throats. Onion Syrup is potent in the cure of coughs, colds, hoarseness, and is well known as an old-fashioned and perfect remedy.

Of lemons a great doctor has said that if they cost a dollar a piece they would be the greatest remedy known for numerous ills. For fever, rheumatism, liver troubles, sore throats, billiousness and colds they are without a rival. Never combine the lemon with sugar or other cane products, molasses and the like. Sugar instantly destroys the medicinal value of lemon juice.

Watermelon is of great value in yellow fever cases and in Erysipelas. Under circumstances of general nature, they are good for kidney and especially bladder troubles. The pulp should not be swallowed when the watermelon is used medicinally.

Investigation shows that as the temperature rises, the flies become more active, and internal diseases become more prevalent, with a corresponding increase in

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mortality. It is a mistake to think that these diseases are due to hot weather.

How doth the busy little fly

Improve each shining minute,
And where he finds an apple pie

Plant micro-millions in it.

Two things which there is enough for all: Fresh Air and Sunshine. Get yours!

Baby-bye, here's a fly,

Let us swat him, you and I.

Don't buy any food from a dirty place. If flies "beat you to it," let them have it.

—N. C. State Board of Health.

Do you want to hold your job? Well, look after your health. When your health is gone, your job is gone.—N. C. State Board of Health.

THE CHRISTIAN SUN

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fore, to which office all communications*
for the editor should be directed.

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From	To Morehead City	
	Summer Tourist	Week End Fare
Raleigh	\$6.45	\$4.50
Wendell	6.45	4.50
Zebulon	6.35	4.50
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Bailey		4.25
Wilson	5.10	3.50
Stantonburg	5.05	3.25
Farmville	4.35	3.00
Greenville	3.65	2.75

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Week End tickets sold for all trains
Friday and Saturday, also Sunday morn-
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Norfolk, Va., June 28, 1912.

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